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opinion about Pausanias, of the statement in Plato's *Laches* that the Lacedaemonians feigned a retreat, and of the statement of Diodorus (Ephorus) that the Greek position was skilfully chosen to draw the Persians into a narrow space where their numbers could not be used to advantage. In answer to this it may be said that the statements of Ephorus have no weight against those of Herodotus on account of the former's admitted tendencies, that Plato's statement is very indefinite and might have been made with no other basis than the Herodotean account, and that the military fame of Pausanias is but the natural result of the victory, however gained. It is a pity, I think, that in a work otherwise so complete, a map of the field should be omitted. We are entitled, at least, to a more definite statement of the writer's views about the Greek positions as described by Herodotus. Are we to assume that on these points he accepts Grundy's account absolutely—e. g., his double meaning for the Asopus, and his location of the Heroon of Androcates?

A. G. LAIRD

The Sources of the First Ten Books of Augustine's De civitate Dei.

By S. ANGUS. Princeton dissertation. Princeton Press, 1906.

Pp. 278.

Too little attention is now given to Augustine, the great bishop of Hippo, whose theological system had unmeasured influence on the thought of the Middle Ages, and is still a living, vigorous factor in the religious life of our day. To students of classical antiquities and literature, however, the first ten books of his masterpiece, the *De civitate Dei*, are of especial interest; and for these Dr. Angus has done good service in his work, which in bulk resembles the French, rather than the German or American, type of doctoral dissertation.

The title of the dissertation, though seemingly lengthy enough, does not clearly indicate the full scope of the work. Thus only pp. 9-59 are devoted exclusively to a consideration of the literary sources, while "Annotations on Books i-x" take up far more than half of the whole number of pages, and are devoted partly to a discussion of the sources, partly to various matters of interest suggested by the text. Again, pp. 236-73 are given over to a treatment of all the facts bearing on Augustine's familiarity with Greek, and the conclusion is reached that he had "a limited working knowledge of biblical Greek, a very slight working knowledge of patristic Greek, and apparently no knowledge of classical Greek."

The dissertation closes with an enumeration of seven theses, which sum up the results of the investigation; and it may be noted in passing that the author finds three hitherto unnoticed fragments of Cicero, and one of Varro.

Dr. Angus seems to have collected his evidence with care, and to have used it with good judgment.

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